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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

MARY KELSEY SURVEYS THE SCENE IN WEST VIRGINIA

In the winter of 1931-32, Mary Kelsey of New York and France, served as Director of the child-feeding work in Mingo County, West Virginia. As Secretary of the Honfleur Association, Honfleur, France, and a Friendly worker of many years' experience both at home and abroad, she brought to her work in the hills of West Virginia, a breadth of warm human sympathy, understanding, and wisdom that multiplied the effectiveness of her labor. Just about a month ago, as a matter of personal interest, she made an extended motor trip through the same region of West Virginia in which she had served in 1931-32. The following open letter gives her estimate of the value of the work, seen down the perspective of four years' time, and the necessity for its continuance.

Dear Friends:

It certainly does my heart good to be writing from West Virginia to 20 South 12th Street once more. Ever since, on a particularly dangerous and winding mountain road, we came on the sign, "45 miles speed limit," I've felt at home.

Winnifred Way Wencke and I have fairly talked our heads off since I crossed her hospitable threshold, and I've caught up with several years of ancient history. I've had great luck in finding the people whom I most wanted to see both, in Logan and in Mingo County.

I made a list before I left home of all the old friends to whom I could go and who I knew would be perfectly frank in talking over conditions here; and every day (with a traveling companion) we have been making long trips and seeing any number of people.

We have had the kindest possible welcome wherever we have gone; but the extreme interest of the newspaper reporters in the town as to our objectives, indicates that certain factors of the old days have not altogether disappeared. I've just been catechised over the telephone as to my week-end; whether I had gone into Kentucky, and with whom I had stayed in W——.

I have not yet been able to digest entirely the information that I have gathered; but one main fact stands out with appalling distinctness, and overshadows everything else. There is wide-spread misery and suffering, with need of every kind, without the smallest prospect of any general recovery for an indefinite length of time. The conditions in three of the most remote of the camps are an indication of what is happening. There is no work in any of these, although some of the people living there have jobs elsewhere; but the population in all those camps *has practically doubled.*

It was a strange experience to go back to these communities. When I left Mingo County in '32, I believed that all the lumber colony in one was to be moved to another valley, and that that town was to revert to the old-time mountain community that it had been before lumbering began. But there it was, just the same as ever except that several of the huts had been washed away by last spring's freshets: frowsy heads sticking out the same old windows; everything a little more dilapidated; children swarming (the size of the school-house has been doubled), and the extremity of poverty everywhere.

I went to visit the M—— family. Well I remember the story of the daughter of the family who was turned out when it was discovered that she was having her third illegitimate baby. We befriended her, but she died when the baby was born. I wanted particularly to see the child, who was living with her grandfather and the aunt who had been her mother's bitterest enemy. The visit was very satisfactory. All the family welcomed me warmly, and I was glad to find that the little one had grown to be a very nice responsible child of whom her aunt spoke in the warmest praise. As I left the camp, quite a lot of familiar heads appeared at the windows and greeted me cheerfully. I believe that county relief is shortly to be cut off, and heaven knows how these people will live through the winter.

Almost my best visit has been with dear Mrs. W—— who used to teach school but who lost her job just as I was leaving the County. She had got up at five o'clock every day that winter to prepare the children's lunches, and she had taken charge of the distribution of food to the whole camp; but her record, with twenty years of teaching, could not save her. Now she is teaching again, though at another school.

She was more than cordial, and it did my heart good to see her and her family, happy and well. Her husband is working as a miner; and as they own their own little place and have just slaughtered two hogs, their winter, at least, promises to be comfortable.

However, her report of the poverty in her camp was pitiful. It was exactly what we heard when we first came down: barefoot children, miserably inadequate food, and, worst of all, various mines closing down and the displacement of many workers in others by the installation of loading machines.

Conditions in a second community are different in that the county has taken over the empty houses and is using them to harbor derelict families. There the population has a good deal more than doubled, and the county is taking entire charge. It seems that the spurt of work that encouraged everyone in the spring is noticeably dwindling, and certain people are feeling very insecure and discouraged. No one at all feels secure, and there is general apprehension on account of the installation of new machines.

One thing seems certain: unless about half of this population is moved to another industrial area, or can be placed somewhere on the land, this section must remain a dangerous center of poverty and suffering, with steadily increasing demoralization. As things are at present either of the two alternatives seems entirely impossible of achievement.

Yet in spite of the discouragement of the general situation, an entirely new factor has come into being since I was here that has basically altered the situation for the better. Of course, I am referring to the unionization that has come like a miracle, and that at least insures to the men that are working a decent livelihood and endurable hours of work. At long last, the union being safely installed, and the present surplus population dwindling of necessity to manageable proportions, it is possible to look forward to a day, not too remote, when the coal industry of West Virginia will be perfectly healthy and prosperous. There is evident now an entirely different mental attitude than that which existed universally among the workers three years ago—the sense of being rats in a trap with no way out. They feel like free men today, and in that important direction, the improvement in the situation can't be measured.

Friends' work is still badly needed, and will be needed for a long time; but dimly in the future a light seems to be breaking. It is impossible to conceive of the time when work such as Winnifred Way Wencke is doing, and doing extraordinarily well, will not be needed. Through her, Friends are leading in a direction that will be of permanent benefit to the community, no matter what the future of the industry may be.

Quakers today should be found at the heart of conflict situations — whether racial, economic, or international—trying to do something about them.—CLARENCE E. PICKETT.

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EDITORIAL

Two Pioneers—A Comparison and A Contrast

ONE of the striking and unusual books of recent publication is "Old Jules." It is the story of a Swiss immigrant, an indomitable pioneer who, embodying the frontier spirit on the Niobrara, became one of the makers of modern Nebraska. He pioneered especially in the field of horticulture, in which his leadership and accomplishments were widely recognized. In his ability and in his achievements he was a big man, and his State is his debtor, but perhaps no one called him a good man. Certainly the author, his own daughter, makes no such claim for him, as she portrays him as objectively as if he were but an animal—and animal he largely was. As pictured by his daughter-biographer, while generous to a fault, he was in turn passionate, brutal, contentious, boastful, evil-minded and blasphemous. Though largely instrumental in making the desert places of northwestern Nebraska to "blossom like the rose," his own heart remained a wilderness place of fiercely contending passions.

In this issue is recorded the passing of another pioneer, who did very much the same thing for his section that "Old Jules" did for the Niobrara country. During the same years that the latter was developing the horticultural interests of northwestern Nebraska, Nereus Stout was making a similar contribution to the area of southeastern Texas. A Houston newspaper in reporting his death, characterized him as "the father of commercial fig growing in Texas, dean of the citrus fruit growers of the Gulf Coast region, disciple of Luther Burbank and wizard of the plant world." We read that shortly after the great storm of 1900 that devastated the Gulf Coast, he planted an Elberta peach orchard which challenged the admiration of the countryside. He then began the growing of figs, and the first fig canning plant in Texas was established on his place. He was also the pioneer in orange culture in his section. In time he attracted wide attention by his successes, with the result that his home and fruit farm was the mecca for thousands of home-seekers. Thus far the parallel between the two pioneers is arrestingly close, allowing, of course, for differences incident to latitude and climate. The close parallel in this respect makes the contrast even more noteworthy.

In reviewing the achievements of Nereus Stout, the Texas paper emphasizes the beauty of his life and character no less than the industrial value of his contribution to his State. "At the end of a life filled with accomplishments and vision and good deeds among his neighbors," reads the account, "Mr. Stout fell into his last sleep at his residence of almost forty years in the village of the Quakers." It is said of him that "he actually tried in every way to live his religion. Although a busy man, he found time to talk to children. Some of his neighbors alluded to him as a mainstay of Friendswood youth." Nereus Stout, in short, was a pioneer plus. He too was a big man—he was also a good man. In his own heart was a garden of love, and he achieved in the realm of the spirit no less than in that of the material. He that ruleth his own spirit is greater than he who developeth a new country.

In the contrasting lives of these two pioneers, perhaps we may better understand what's primarily wrong with the world today. Material progress is not enough. Enduring civilization is marked by what takes place inside men as well as by what is developed outside them. Outer achievement must be matched by inner culture. We have still to learn that the Kingdom cometh, not by might, not by observation, but by way of the "still, small voice."

Irving Kelsey—A Son of the Morning

IN speaking at the funeral service of Irving Kelsey, and referring to the latter's buoyant spirit, Reuben H. Hartley said: "I want to add a new beatitude to the list: 'Blessed are the cheer makers for they are the sons of the morning.'"

How happy a characterization of our departed Friend! Gifted and versatile as his long period of public service showed him to be, he was essentially an apostle of the good cheer of the Christian's hope—he was in truth a son of the morning. He showed this good cheer in circumstances in which many another would have faltered. We have seen him in times of

vexatious difficulties, of deep bereavement, and of trying uncertainty. Through them all he radiated the glow of the Spirit, his comforter and courage.

Well do we remember the first time we heard Irving Kelsey preach, some thirty years ago. For example of the gospel of love he proclaimed, he spoke of the life and spirit of Francis of Assisi, and the inspired way in which he interpreted that saintly soul implied that he had learned to draw freely from the same source of radiance that illuminated the life of St. Francis. Like him, Irving Kelsey was as a "little brother" to those who needed the gentle, loving ministration of fellowship, sympathy, counsel and good cheer.

Our Friend is gone, but he leaves us his benison of the buoyant spirit. May we all aspire to become like him, cheer makers—sons of the morning.

Bigger than a Man's Hand on Our Horizon

OUR readers sometimes confess to us that on picking up the paper they turn first to the birth, marriage and death columns. By that token we are tempted to insert at the head of the birth notices in this issue a note reading, "See article on Consumers' Cooperatives by Stanley Hamilton." We would do this not only to be sure to catch the casual reader's attention, but to suggest the growth, if not the actual birth, of a movement that is fraught with tremendous significance to the Christian Church and the social ideals it espouses. Indeed, in view of the great lack of general information regarding this development, news of it will come to many with a freshness that suggests the birth of new life in our body politic. Actually, however, to change the figure, the movement, as Stanley Hamilton points out, has already assumed proportions on the horizon of social and economic experiment that mark an advance far beyond that betokened by the first small cloud of promise.

From various points of view this remarkable development is significantly hopeful. Without the confusion which arises from the espousal of controversial "isms," here is an opportunity to put into actual practice, where folks live and move and have their being, the very principles of mutual cooperation which lie at the heart of our religious faith. This practice of cooperation, as applied to economic and social well being, is growing so rapidly that its wide extension seems inevitable, with or without the sanction and assistance of the Church. It is indeed a hopeful sign that the Christian Church in this country is prompt to recognize the identity of its ideals for human welfare with those of the cooperative movement, and is showing itself eager to be sympathetic and helpful.

Furthermore, this way lies world peace, as Kagawa so persistently declares. Whatever the more immediate advantages of political organization, whether of World Court, League of Nations, or of general arbitration arrangements, a state of enduring peace may not be expected until the spirit and practice of world-wide cooperation in the satisfaction of economic needs supplant the bitter economic nationalism that now plagues humanity.

The Pastor in the Friends Meeting

By Russell E. Rees

This is the substance of a message given before the Ministry and Oversight body of Western Yearly Meeting at Plainfield, Indiana, August 19, 1935. Russell Rees is pastor of the Union Street Meeting in Kokomo, Indiana.

ONE hundred and fifty years ago, the pastor had no place in a Friends meeting. Against the settled minister and the independence accorded him by a stated remuneration, Friends spoke with conviction. They sought a more living experience of God than that which could come through the instrumentality of a human preacher. When the meetings of Friends were held in the power of the Spirit, they were things of beauty, and a joy forever. Thomas Hodgkin describes them thus: "In my conception of the matter, silent worship is a beautiful, still lake. It is studded with lovely islands, the vocal utterances of members of the congregation. In these islands grow the harvests of spiritual good; in them the forests of praise are waving; from them the fountains of prayer rise on high; but all are surrounded by the fair, still water, and that water reflects in its surface the pure blue of the Eternal Heavens above." A lovely picture, and one of which, I sincerely hope, all of us are appreciative. We know, however, that sometimes the lake is not clear and crystal blue. Sometimes it is a stagnant pool.

It was exactly an awareness of this dual possibility which brought about the pastoral leadership in the Society of Friends. Freighted with danger it certainly is. The mere fact that we call ourselves Friends does not obviate the danger of our deteriorating into a lifeless priesthood, even as George Fox accused the Anglican Ecclesiasts. If we are content to handle ancient words with a pretended piousness, to chant ancient shibboleths without understanding, to use the expressions of others without duplicating their experience, we, too, become only hireling priests. Of such dangers let us be forewarned. But that need not be the fate of the Christian ministry. There is another possibility open to us, and of this I would speak.

Martin Luther set that ideal of the ministry very high. He said: "There is no more precious treasure nor nobler thing upon earth and in this life than a true and faithful parson and preacher. The spiritual preacher increaseth the Kingdom of God, filleth heaven with saints, plundereth hell, guardeth men again death, putteth a stop to sin, instructeth the world, consoleth every man according to his condition, preserveth peace and unity, traineth young people excellently, planteth all kinds of virtue in the nation; in short, he createth a new world, and buildeth a

house that shall not pass away." With much of this we undoubtedly find ourselves in unity.

I.

Let me suggest five obligations which the pastor must assume as a spiritual leader of the community. It should be his purpose to stimulate the spiritual appetite of his hearers, rather than to spoon-feed them to satiety. I suppose every minister is met at the door of the meeting-house on Sunday morning with the rather superficial remark, "That was a fine sermon today." And you may have also noticed that that is usually the last you ever hear of that particular sermon. That is just about as discouraging a thing as you can well imagine. But you may also have had this happen to you. Some one says, "You preached a sermon a few weeks ago, which has been bothering me ever since. I have thought a great deal about it. I have even done some reading to help me get my bearings, and I'd like to have a talk with you about that sermon." O happy preacher, when this happens to you. You have stimulated an appetite, so that weeks later the person returns to ask for further spiritual food.

It is not our business to answer dogmatically all the questions, so that people go away with curiosity satisfied. But if we can plant a question in their minds, one of those persistent queries which makes life miserable until we find some answer, we have rendered a real service. One cannot help but wonder how many times Jesus' simple question, "What is truth?", haunted the mind of Pilate.

Think how it haunts our own lives, after two thousand years. Instead of giving him a capsule full of dogma, Jesus gave him a question, and suggested no answer. Isn't that what we want to do? If we indeed believe that the salvation of men's souls depends upon a personal search for God, then what we desire above all else is to urge men to the search. If we can convince men that there is a treasure hid in the field, we may trust them to sell their possessions and buy it. But if, when they have heard us, they leave with no desire to experiment in the realm of which we have spoken, our service to them has not been all that it should have been.

II.

Again, I conceive it to be our duty to interpret the common problems of life in terms of our Gospel. Alexander Whyte of Edinburgh contends, "It is a hard day when I cannot make a plain path from any vital subject to the Cross of Christ." Can you close your eyes, and visualize the procession of people who are to hear your words as a minister? Can you comprehend the variety of needs which send men and women to a house of prayer? They come—the rich, the poor; the successful, the failures; the happy, the sorrowing; the believing, the skeptics; the learned and the ignorant; and they want to find a path from their common problems to the Cross of Christ.

You will not be preaching long before you will discover that if you try to meet these various needs of men, there will be those who will be offended by your efforts. One group will object vociferously if you try to trace the path from economic relationships to the Cross. Another will not be pleased if you show how international relationships impinge upon the Gospel. You will alienate a few when you try to bring racial relationships under the compass of Christian truth. And if you should be so thoughtless as to suggest that religious insight should color political alignment, you may barely escape excommunication. But let not this fact deter you from trying out your Gospel in the wilderness. Religion cannot live in flower gardens. It insists upon being used on the frontiers of life. So long as there remains one wilderness, one desert, Christianity must have the spirit of the pioneer.

Never was there a generation which faced more staggering questions than our own. And because we have been afraid of leading forth the hosts of Jehovah to do battle with wickedness in high places, many people have lost their confidence in the Christian Church.

Then, besides these social questions, are the ever-present personal problems of men demanding solution. Men and women are frustrated in their desires, they fail of expected ends, they are disappointed in cherished hopes, they meet suffering and sorrow and disillusionment. They will not be satisfied with a religion which is like life insurance, that you have to die to realize upon; they want daily help and strength and hope. They demand to have a religion which gives them an answer to life's frustrations and dire appointments. They want their common daily path illuminated by religious insight.

III.

Still again, the pastor will find he has opportunities to be of service as a counselor to individuals. Now this office will come to him very slowly. People do not talk easily about the things which really concern them deeply. There is no short cut to people's confidence. There is no way in which you can have the respect which leads to confidence but to earn it. It is for that reason I believe it is a mistake for meetings to change pastors every two or three years. By so doing they make it practically impossible for the pastor to establish those relationships which make him of the very greatest service to his community.

The last five years have made this function of the ministry more essential than ever before. There are in the United States twelve million young people under twenty-five years of age, who have never been able to be self-supporting. From this group a large proportion of the criminals has come. Can any pastor be complacent in the face of such facts? Have we anything at all to contribute to the adjustment of these young people to their situation? Moreover, many of their parents are in almost as dire conditions. Savings swept away, jobs insecure, self-respect undermined, what can be done to help them? If we only had their confidence! If they only believed in us! If they would only come to us and allow us to share their load of grief! I sincerely believe that if we were as capable as we should be, people would come to us as naturally when they lost their jobs, as they do when death comes into their homes.

IV.

Above all, we must demonstrate the things which we exhort. "Take heed," said Charles Spurgeon, in his lectures to his students, "that you be that which you persuade others to be." And St. Paul dreaded the day when, having preached to others, he himself should be found unworthy.

John Woolman tells about a meeting he had with a group of ministers and elders, and continues: "I found an engagement to speak freely and plainly to them concerning their slaves, mentioning how they, as the first rank in the Society, whose conduct was much noticed by others, were under the stronger obligation to look carefully to themselves." Now I do not find any place in the New Testament where it is suggested that Christians are to be divided into two groups, of different moral texture, one for ministers and another for laymen. In the sight of God I doubt if there is any double standard. But there is just one fact that needs to be kept in mind: we ministers do a lot of talking. Nothing is easier, nor more fatal, than to urge upon others a standard of conduct we do not embrace as our own. The devil can scarcely imagine a more useful lieutenant than a pastor who does not appropriate his own Gospel. I remember seeing a bill-board advertisement, some years ago, which said, "Joe eats at his own

restaurant." We of the ministerial office, must emulate Joe.

"It is with us and our hearers," Spurgeon says again, "as it is with watches and public clocks; if our watch be wrong, very few will be misled by it, but ourselves; but if the Horse Guards or Greenwich Observatory should go amiss, half of London would lose its reckoning. So it is with the minister; he is the parish-clock, many take their time from him, and if he be incorrect, then they all go wrongly, more or less, and he is in a great measure accountable for all the sin which he occasions."

We naturally hesitate to assume this responsibility, but it is allotted to us with our call to service in the ministry. Therefore, our most scathing sermons should be the ones we preach to ourselves, in the privacy of our own studies. "Watch and pray, that ye enter not into temptation."

If there is any vocation which demands skill and craftsmanship, it is the calling of the ministry. The minister is called to use his talents and abilities, not to make his name great, but to convince men that Jesus Christ is a mighty Savior. He is to bring men to conviction of their sins without being blind to his own frailties. He is to lead men to the fountain of living water, the while he knows himself to have need of guidance. He is to counsel others, himself having need of the greatest counseling.

What manner of men ought we to be in view of our calling? Diligent, resourceful, upright, consecrated. Yes, all these, and more, for when we have done all that we are able, we must still be aware that we carry the heavenly treasure in earthly vessels.

Kokomo, Indiana.

Education in Our Meetings

Its Spirit, Methods and Objectives

Submitted by the Sub-Commission on Christian Education through the Church and its Departments, and prepared by Charles M. Woodman, Chairman, in cooperation with Homer J. Coppock, General Chairman of Commission Three.

THE Five Years Meeting furnishes the occasion for a much needed reappraisement of the spirit, the methods and the objectives of education in the Society of Friends as carried on within the meetings and radiating from them as a center. In the field of education in the meetings, the mind of Christ as interpreted by the Society of Friends today finds wide areas of opportunity, need and inspiration.

We Should Know Our Quakerism

There is a great need for a more adequate knowledge and understanding of the history of the Society of Friends, the personalities it produced, the spiritual message it embodied and the work it has accomplished. Results of a recent survey in Indiana Yearly Meeting on the question of Quaker background and studies were published in the Minutes of the Yearly Meeting for 1934. The following facts are quoted here, not to single out one Yearly Meeting but because presumably it reflects a situation existing more or less throughout the Five Years Meeting. In questionnaires received from about sixty per cent of the meetings it was revealed that forty-seven per cent of their members came from Quaker families, and conversely fifty-three per cent came to Friends by request or from other churches. With over fifty per cent of its members in need of education in Friends' principles and history, this report showed that only fifteen meetings out of one hundred and eleven in the Yearly Meeting had special groups interested in studying Quakerism.

There are two trends in the Society of Friends today: one appreciates the fact that an unprecedented opportunity faces Friends in this topsy-turvy and unstable world; the other raises the question, why not fold up our little encampment of tents and let others have the field? This fact becomes increasingly evident: the study of Quakerism awakens loyalty and the conviction that the Society has a message for the world. Lack of education in this field engenders the feeling that Quakerism has shot its bolt, is only an historical relic and had better abandon its work and become absorbed in some larger united Protestant movement. This latter course, with the spirit of church unity in the air, is the only course to pursue unless we can have a constituency educated in the history, principles, and program of a Society vitalized by conscious contact with the spirit of its fathers.

Early Quakerism was a vigorous protest against a Protestantism that had become conformity. When early Quakerism ceased to protest it, too, conformed and thereby dug its own spiritual grave. Only an adequate educational program in Quaker principles and history can keep it from losing its spiritual identity and its message for the life of today.

Education in Quaker Worship Needed

The need of education in Quaker worship is one illustration of the many opportunities for applied Quakerism in which we lack today any adequate knowledge of technique and method. To mention method and technique in connection with Quakerism is like suggesting poison for indigestion, but let us bear in mind that method and technique are no ends in themselves.

That Friends have been peculiarly negligent in teaching and expounding their beliefs and customs in a manner to be intelligible to children, and adults as well, is very evident. In earlier years the Society was such a close corporation, schooling being given in family circles or in monthly meeting schools, where doctrines and practices were imbibed as daily food, that not much need of explicit instruction was recognized. Family worship was maintained almost without exception. Life was altogether a serious matter. Rules and regulations abounded. "Thou shalt not" was stressed more than "Thou shalt."

Under conditions where their elders "solidly waited to feel their minds seasoned with the virtue of truth," where Friends were advised to "keep their children to a constant, seasonable, and orderly frequenting, as well of week-day as of First-day meetings, instructing them to have their minds stayed in the divine gift, to wait upon the Lord therein," little wonder that the youth imbibed the practice of worship and that the faith and sufferings of their fathers often became to them a real and living experience. Life in the Society of Friends has in the past been largely directed by example and precept rather than by the practical project or "creative" method. Today educators prefer to teach the

child by giving him a share in his own training; hence we Friends must recognize that worship must be studied and practised step by step, in order for it to be "in spirit and in truth." The silence of the external world may or may not help in the attitude of the soul; quietness of body may or may not indicate quietness of mind. The Quaker child who is accustomed to certain outward forms may rest in them as easily as the child in a denomination where ritualistic customs prevail. Bodily posturing is not worship in itself, whether it be of inert quietude or of kneeling or bowing or making the sign of the cross. The soul may be wandering all over the universe with an outward appearance of reverence and godly demeanor.

Many are the ways by which to teach true worship: brief devotional periods, graded in length to suit age needs, directed silence, guided petitions, hymns of worshipful content, Scripture prayers, devotional poetry, stories with a worship lesson. Books abound, excellent, up-to-date, many with due recognition of the value of silence in the approach to God, adapted to youth and the teachers of youth, but unfortunately few if any of them by Friends, or dealing with the pure Quaker ideal of worship, of which we boast ourselves to be the proud possessors.

Home Responsibility Should Be Stressed

The center of religious training in the good order of Friends used to be in the home. There was no delegation of authority for this responsibility and priceless privilege, either to the meeting for worship or to the meeting school. Father and mother were teachers as well as parents, and by admonition and practice, supported by a spiritual atmosphere, the home became a shrine where children found divinity near, a part of the common life.

There are a great many wonderful Quaker homes where this is still true, but as a matter of fact in these days in too many instances the child is sent to Bible school supposedly to get there his religious training. The awakening of his spiritual life, commonly spoken of as conversion, is expected to take place in some other surroundings than those furnished by the home. The dearth of technique in this most important of all family functions calls for the development through church, Bible school, and college of a worthy program which will be capable of reviving on family hearth-stones the parental responsibility for training childhood to sense the intimate fellowship of God and to walk in the ways of eternal life.

If the parent comes back to the Bible school, bringing his child with him, that gesture will not suffice if on his arrival he discovers that the good old Scripture is taught in the good old way. By which we mean that he may learn all the data of how Jacob failed to bring up his family of twelve boys, and yet have nothing presented to him that will give information about the nature of his child, the home care and nurture of his children, and their education for marriage and parenthood. Such topics, together with programs for social betterment, community welfare and kindred themes, must be embodied in adequate curricula for religious education.

The Friendly record in family building and in personal character production provides us with a worthy incentive for renewed efforts in this line of religious education. The fields are white unto harvest. The breakdown of the American family calls for a spiritual remedy far more than for additional legislative action or more stringent divorce court procedure. Plans and programs aimed at the preservation of the home call for religious education with deep spiritual insight and afford an opportunity for real spiritual adventure. Here is a task as worthy of our Quaker heritage and background as feeding starving children in Germany or rehabilitating the family life of miners who have lost their vocation.

Cultivating God-endowed Personality

When we bring religious education to bear upon the whole problem of living, we face such points of emphasis as the nature of the individual and the kind of objectives with special reference to the Quaker concern for the social order. Historic Quakerism in its best moments has had something positive to say on both of these points and that message must be clearly in mind as we develop educational technique.

I. In unmistakable terms let it be said, the nature of the individual with which we deal is God-endowed, and the business we have in hand is to persuade the individual to use and develop his inheritance. "That of God in every man," the "inner light," the "seed of God," and other similar phrases current in Quakerism's estimate of man remind us that the primary concern of education is to call out and cultivate what is already there, rather than to pour into an empty cup a carefully prepared solution of divine teaching which in medicine fashion will cure and heal. The nature of personality is such that the best and highest ends can be attained when our methods of education release the latent forces of divinity in the human heart and provide the atmosphere in which these forces thus freed can produce an experience. The individual is not putty to mold by a touch from without—he is rather a seed that grows from within. It must also be recognized that as an object of religious education the individual is a growing personality. There is an urge within him to move on from more to more, from grace to grace.

The attainment of salvation then, save as an outwardly recognized initial step, is not a thing of a moment or an hour, but rather the experience of a lifetime. The first conscious awakening to the sense of God in a human life is a marvelously rich moment. The issues involved are tremendous and far-reaching, but it should be and will be in growing souls the first of an endless number of spiritual experiences, the threshold door to the palace beautiful. Religious education then must develop and apply an adequate method of guidance by which it can lead growing, adventurous spirits from room to room in the spacious habitations of divine fellowship.

Emphasizing the "Becoming" Process

Coming home from a Friends meeting in England once, a little chap eight years old asked his father, "Daddy, when will I become a Quaker?" This question sticks in the mind as one which all of us, concerned with the building of lives, not simply Quaker, but Christian, might well heed. It is the "becoming" process with which we must concern ourselves. In our concern not to curtail spontaneity we have been lax in giving guidance which might serve, not to curtail but to direct. There is a deal of difference in this. It does seem right to believe that if there are goals, ideals or a philosophy of life which is desirable, the way in which we achieve these goals or these desires should also receive our attention; that the way in which we do a thing is as important in proportion as the thing to be done. Quakerism does believe this as may be evidenced in many of its social testimonies, but it is forgotten in the field of religious education.

Our Discipline provides for a step from associate to active membership in the Society of Friends. The methods used for this purpose are few and scattered, and so rarely based on this Quaker tenet of God-endowed personality and growing souls that the results are inevitably ephemeral in essential character building. Steady losses

in membership are common in most of our yearly meetings. The reasons are many. One of them can be found in the painfully inadequate methods available for guiding youth in the troublesome years of adolescence to understand that the forces working within him are partially at least spiritual forces of growth struggling for stable expression in a faith that can become a way of Christlike living.

Religious Education for Current Living

2. The second phase of the problem of living which has been singled out from many for discussion is that objective of Religious Education which gives special reference to current living, and the application of personal faith to meeting the needs of the social order.

All of our educational literature today has shifted from Bible knowledge as a goal in itself and shifted from heaven as the main objective, to Christlike character as the end toward which we work. Let us grant that this is true, but let us note also the emphasis that is still put upon the ability to quote Scripture, and the lack of emphasis placed upon the far more difficult process of putting Scripture into practice. Scripture *learning* is easy. Scripture *practice* is where the acid test of our religious educational methods reveals the weakness. Our technique for learning words is excellent. Our technique for learning how to live and apply knowledge is still far below the efficiency point. We shall never find great experiences nor create them for others as long as we are shabby in the way in which we do things and in the choice of the means and material.

Based on the earliest and supposedly the purest expressions of Quakerism, it should be noted that the alternative between a spiritual experience applied to the personal life or the social order was never raised. The question was not one of "either, or," but "both, and"; or, more correctly, the personal spiritual experience reached with power to remold and rebuild the social order where it was most defective. This made the Society of Friends, not a humanitarian organization nor yet a social agency, but rather a power-house of spiritual energy seeking its normal and effective expression in all human situations where the sacredness of personality was being marred, or the divine in man was being suppressed. Friends become reformers then and will become reformers now, in the sense that they can carry into every human situation a transforming spiritual dynamic.

To this end the individual is the pivotal point and in the study of social problems a careful and honest searching of personal and group habits should be made to ascertain whether or not the weaknesses we decry in certain systems may not be inherent in our own life and habits.

Furthermore, our literature, our guides, our leadership, should always help to direct our thoughts and interests along lines of the personal and spiritual values involved in questions of a social nature. This is fundamental in any "Quaker scheme" of religious education. We must not forget in our study of social orders and systems, that above orders and systems or classes or races, is humanity; that Quakerism has stood for a fundamental belief in the "divine right of personality wherever it may be found. It is concerned with the soul of the oppressor as well as the oppressed, the aggressor as well as the defender, for conflict ceases and more than justice results not when rights alone are defended, but when the power for good (on both sides) is released.

Poor Trackage to Stated Goals

In the light of points which this report has raised where more adequate religious educational programs are needed, it becomes increasingly evident that our present trackage to the above named goals is not only narrow gauge, but the rails are up and bridges out in too many places, or they never yet have been laid. If our religious educational system is to be really effective it is evident that we must have a trained production staff that does not work on the margin of its time and is not compelled to serve to Quaker meetings literature which bears another denominational imprint, is edited by another denominational personnel and has had expurgated from it, supposedly, all references to interpretation of truths out of keeping with Quaker belief and practice.

An Open Door for Our Colleges

From our study of this field of religious education, it becomes increasingly clear that the Quaker college, as such, has before it an open door of opportunity, if not a heavy responsibility, to make a far more adequate contribution in the future than it has ever even attempted in the past. It must devote itself to a serious effort to serve the meetings with the same effectiveness as the colleges are now serving the public school system. It would seem that such a program adequately undertaken would call for an individual, thoroughly equipped in the theory and practice of religious education, who would not only build courses aimed to meet all the meeting's needs for religious education, but would also become the personal link between the college and the meeting until it can never be said, so far as Friends colleges are concerned, that "town and gown do not mix."

Moreover, the college has another opportunity in seeing to it that each and every faculty member of a Friends college should be a servant of the Church and a citizen of Christ's kingdom. The services of these men and women should be available for the asking. They should be sources of inspiration at the worship hour on Sunday, at young people's meetings, at Quarterly Meeting and at other occasions when a bit of new outside inspiration is needed.

There is one further word to say. The older type of evangelism is making way for something more effective. That something must reach out through the individual to evangelize the social order. By virtue of its heritage of spiritual truth, and the record of its spiritual contribution to the world, made in the best hours of its history, the Society of Friends, through the channels of religious educational evangelism, faces an opportunity that it will decline to its own peril and to humanity's continued spiritual poverty.

The Uplands of Israel

The uplands of Israel lie so still
With the peace of the ages upon their slope.
How many a prophet has climbed that hill,
Has hastened on with undying hope,
Not glancing below to the darkened earth,
But looking beyond to the hilltop sky,
Not fearing the dimness of war-scarred dearth
But holding a vision that could not die.

The uplands of Israel lie so green
With the sun of eternity on their land.
O heart that is heavy with war's dark scene,
Grieve not but look up to God's outstretched hand.

Edith Lombard Squires.

Richmond, Indiana.

What About These Cooperatives?

By Stanley Hamilton

Three delegates from the Eastern Ohio Coal Area attended the recent Seminar in Indianapolis on Consumers Cooperation. On their return, a report was made to the Cooperative Study Group at Shadyside. A newcomer was present who insisted, quite properly, on being shown—all of us want to be shown. We are therefore greatly in debt to Stanley Hamilton for reproducing for us the question and answer discussion, substantially as it occurred.

Q. I know who Kagawa is, but why is he here in this country for six months, speaking about cooperatives two and three times a day?

A. Well, in his social work in the slums of Kobe and throughout Japan, Kagawa has lived in the midst of abject poverty and misery. He knows that people who are caught in the dead ends of the economic maze cannot live complete lives. He is a practicing Christian and has sought some means whereby the impoverished Japanese farmers and laborers may live better here—as well as hereafter.

Q. What has all this to do with cooperatives?

A. I am trying to tell you. In 1918 Kagawa began organizing consumers' cooperatives on the Rochdale plan.

Q. What is the Rochdale plan?

A Long Story Briefly Told

A. That is a long story, but I guess you'd better have it. When Hargreaves invented the spinning jenny and Watt's discovery applied steam power to industry in England, the hand workers were doomed. Slowly but surely the machines displaced them and conditions in the textile centers became terrible. Concerned people began trying out different plans of relief. Robert Owen, great and kindly soul, tried first in his own factory and, later, by setting up colonies where "the workers owned the machines," to introduce cooperation. He failed.

Q. Why did he fail?

A. Probably because he tried to do things *for* people.

Q. Is this the Robert Owen who came to America?

A. Yes, his colony at New Harmony, Indiana, lasted only three years. Cooperative stores were started in England by Dr. Wm. King, of London. He, too, wanted the "workers to own the machines," and encouraged cooperative production groups. Many such cooperatives, mutual aid societies, laborer's stores, etc., were running by 1830.

William Allen, wealthy Quaker and partner of Robert Owen, knew and had the counsel of Elizabeth Fry, who was concerned not alone with prison reform, but also sought a better life for all the people of England. These leaders were all idealists. Here is a quotation from Dr. King: "My vision consisted in the faith that some day the moral principles of Christ would admit of being carried out practically, as they are in a true cooperative society. The honest, everyday virtues are the foundation of family life and cooperation. People must be industrious, honest and saving. . . People will wonder that they should have gone on for thousands of years butchering each other for nothing."

Q. Yes, yes, this all sounds fine, but what happened?

A. Well, nearly all of the cooperative ventures eventually failed.

Q. I thought so! What excuse do you offer for that?

A. Robert Owen, Dr. King and William Allen did not have the answer. Apparently they took hold of the problem at the wrong end.

Q. It seems to me that all such ventures must end in failure. Do you think you can change human nature? How could you make such schemes succeed?

What the Rochdale Weavers Did

A. The Rochdale weavers did it in 1844. Driven by necessity, after an unsuccessful strike in 1843, twenty-seven men and one woman of Rochdale began saving pennies and shillings. A year later they had saved an amount equal to $140. They bought a meager stock of flour, butter, oatmeal and sugar, and on the night of December 21, 1844, midst the jeers of small boys and neighbors, they opened their store.

Q. What a store! One hundred and forty dollars in capital! How long did they last?

A. From that little group grew what is today the Cooperative Wholesale Society of England. Here is the story in figures:

1844—28 members. Capital $140.
1845—74 members. Sales $3,500. Profit $160.
1857—1,850 members. Working capital $75,000. Annual sales $400,000. Net profit $27,000.
1929—4,565,372 members. Capital $40,000,000.
1929-1935—Profits shared by members $600,000,000.
1935—Price of bread in Manchester or Glasgow—3½c a pound loaf, made from wheat grown in America.

Q. (Whistling softly) All those figures leave me gasping. But the last figure, a pound loaf of bread for 3½c—that beats me! How did they do all this? How could weavers do what Owen and King and Allen had failed to do?

A. They did for themselves, beginning with their own felt needs, and working on safe principles, what no one could do for them. They were conservative radicals.

Q. What were these principles?

Ten Points of Cooperatives

A. There was quite a list of them. Here they are:

1. Democratic control. One member, one vote.
2. Fixed rate of interest. The weavers paid 5% and that remains the fixed rate of the C. W. S. today.
3. The net profits, after all costs, depreciation and emergency reserves are set aside, are divided among the members according to their purchases.
4. Membership is voluntary and inclusive. Only those known to be opposed to the cooperative are excluded.
5. All business is for cash.
6. Non-members may pay for a share of stock by allowing their net-profit returns from purchases to apply on such share.
7. Part of the returns shall be set aside for cooperative education.
8. All sales shall be at the market price.
9. Employees shall be fairly treated.
10. Cooperative societies shall cooperate with each other.

Q. I can see how those principles would help, but what about the depression? England has been hard hit.

Good Depression Cushions

A. Yes, but the blow has been cushioned by the cooperatives. Think of that 3½c loaf of bread. And in the Scandinavian countries the depression has been felt less than in any other part of the world. There is no unemployment in Sweden.

Q. How do you account for that?

A. Well, they have developed producer-consumer cooperatives effectively. The extremes of poverty and excessive wealth have been reduced because the cooperatives are strong enough to affect the total business of the country.

Q. All right, let's get back to Kagawa. You said he had organized successful

cooperatives in Japan. Why has he come over here?

WHY COOPERATIVES IN AMERICA?

A. The same basic needs that gave rise to the cooperatives in England, Denmark, Sweden and Japan are present in America.

Q. What do you mean by basic needs?

A. Unemployment, mechanization of industry, adulteration, greed, high pressure selling, too much spread in price from producer to consumer.

Q. I see that last point. You mean the difference between the 3½c a pound loaf for bread in Glasgow, and our price of 11c a pound in Shadyside.

A. Yes. The cooperative cuts down waste and gives the saving to the consumer, at the same time giving a fair price to the producer.

Q. I am beginning to see. But why haven't we heard more about the cooperatives?

A. There have been many successful cooperatives among immigrant groups, and during the past fifteen years the Farm Bureau Cooperatives have had great success. They grew out of real need. While ownership of property was shifting from the many to the few, and unemployment was increasing, there was until 1900 something to take up the slack in each depression.

Q. You mean free or cheap land in the West?

A. Yes. We began to feel the pinch in 1907, the first panic after the frontier was gone. The farmer's depression began again in 1920 and has continued. The ending of our prosperity joy ride in 1929, together with the continuing misery, has made most Americans seekers after security and relief. In the years from 1929 to 1935, the total membership in consumers' cooperatives has increased 40 per cent. There were, in 1935, 6,600 consumers' cooperatives in the United States, with 1,800,000 members.

CHRISTIANITY AND COOPERATIVES

Q. But you haven't yet told me why Kagawa has come here. Who invited him?

A. He has come at the urgent invitation of churches, cooperative societies, colleges, social workers and educators. His time has been scheduled for six months in advance and he will speak two or three times daily on "Christianity and the Cooperatives." Kagawa says, "The Christian religion has the dynamic and the cooperative movement has the technique. The two working together may build a Christian Cooperative Society." He believes that the abundance in the world and the plenty which the machines have made possible should be more equitably shared.

Q. What was this meeting at Indianapolis and who set it up?

A. The Federal Council of the Churches of Christ in America sponsored a Seminar on Consumers' Cooperation in Indianapolis, December 30 and 31, 1935, and January 1, 1936. Two hundred and fifty ministers, educators and social workers and sixty cooperative representatives met there to study the whole cooperative movement. Kagawa was the leading figure, speaking twice and taking part in the discussions.

Q. Well, I can see now that there is more to this cooperative business than a 3½c loaf of bread, although that remains a powerfully convincing argument. But what else happened at Indianapolis? Was it just a talkfest?

A. No, there was a wide participation by the delegates, and a sane and level-headed consideration of the movement and the problems involved. We saw some cooperatives at work in Indianapolis and the entire third day was spent in visiting cooperatives through Northern Indiana.

Q. What did you see?

SEEING COOPERATIVES IN ACTION

A. In Indianapolis we saw the Farm Bureau Wholesale Cooperative, which supplies baby chicks, seed, feed, fertilizer, farm machinery, gasoline and motor oil to the retail cooperatives. The oil blending plant supplies motor oil to a number of State Farm Bureau Cooperatives. On January 1, we saw a cooperative creamery, a planing mill, a lumber and coal yard, a credit union, and stores, all of them well run in an orderly way. Plain people were supplying goods and services to themselves without benefit of promoters, ballyhoo, high pressure or other parasites. They were not only doing the job well, but they were having a lot of fun while at it.

Q. Who run these places?

A. People of experience who believe in cooperation. We met three of their department managers at the Fort Wayne Cooperative and they were all in their twenties.

Q. But don't you constantly meet the argument that the cooperatives will put the small private merchant out of business?

A. Yes, that question comes up. But have you forgotten the Rochdale principles? They sell for cash and at the market price. The Cooperative Flour Mill at Auburn, Indiana, was taken over from a widow who was unable to compete against the big combines and was about to lose her business. She was given a job as assistant manager in the mill and now has a regular income. The mill is running steadily with added employees and the good lady can now sleep better at night, being free of competitive worries. The cooperatives do not concentrate business in the large centers, but strengthen it in the smaller towns whenever possible.

Q. Which of the cooperative business ventures that you saw on this trip impressed you most?

AN IMPRESSIVE DEMONSTRATION

A. The most impressive thing was not a business enterprise, but a development in cooperative education and recreation. In the evening we visited a meeting of the York Township Farm Bureau at a consolidated school north of Albion, Indiana. Entering, we saw about seventy people, ages ranging from twenty to sixty, playing folk games and dancing folk dances. They were providing their own recreation. A bit later they had their meeting and the visitors were welcomed by Father Faurot, priest of a rural parish at Avilla, a nearby town. Pointing out that the time was long overdue for the plain people to organize themselves and provide their own services, goods and recreation, he said: "I was seeking some means for my people to better themselves when the cooperative was called to my attention. At first suspicious, I investigated and am now a firm believer. We believe that we should seek first the Kingdom of God, but I find nothing that prevents us from seeking economic justice at the same time."

Mr. Palmer, township trustee and president of the County Cooperative Association, conducted a study period in which the members showed amazing knowledge of their economic status and the reasons for it. They had recently made a survey of farm ownership in the township as of 1885 and 1935. In 1885 the 200 farms were owned as follows: within the township, 193; outside the township, 7. In 1935 they were owned: outside the township, 93; farms mortgaged, 60; unencumbered farms owned in township, 47.

Q. What caused that great shift from home to absentee ownership?

A. The group discussed that at some length and they were inclined to blame it upon their own inertia and ignorance which had been caused by the following "opiates": commercialized recreation, high pressure selling and advertising, complacent religion, commercialized press and radio, and inadequate teaching in the schools. It was most refreshing to find a group of folk working together for an understanding of their problems and going on in seeking a solution.

Q. What else happened at Indianapolis? What was most interesting about the sessions there?

KAGAWA IN THE FOREFRONT

A. Kagawa was the most interesting person there with his real understanding of people and the causes of their behavior. He pointed out the futility and evils of communism and fascism and said that only cooperatives guided by the Christian conscience could provide

equitable distribution of the world's plenty. He said that "the cooperatives are the economic foundation of world peace." There are about twenty million members of cooperatives in Japan who want no war with anyone.

Q. Isn't it odd. . . I never read about that in any of Mr. Hearst's newspapers?

A. Probably not. Another interesting development at the Indianapolis Seminar was the description of the Negro cooperative at Gary, Indiana. From the depths of despair in 1932, when half of the Negro population was on relief, there has grown, first, a little buying club with a capital of $24, then a cooperative which now has a well equipped store, 400 members, 4 employees, and which did a $35,000 business in 1935. They also formed, last November, a Credit Union with 125 members and a capital of $1,000.

Q. What is a Credit Union? I meant to ask about that when you mentioned it before.

A. It is a cooperative credit association. There are more than 3,000 of them in the United States now. Mr. J. L. Reddix, president of the Consumer's Cooperative Trading Company, of Gary, described their educational work as their greatest achievement. Through it the level of life of the cooperative members and the entire Negro community is being lifted. Early in their struggles the question was asked, "How can the future of mankind be tied up with a dingy little grocery store?" "So far," he continued, "we haven't done so much, but it isn't the height to which we have got, but the depth from which we came."

Church People and Cooperatives

Q. Well, tell me this, how do church people look upon this cooperative business?

A. Most of them are unaware of its existence, but, like Father Faurot of Avilla, once they begin to investigate, they discover that it is a sane, workable means of economic justice which may be had while seeking first the Kingdom of God.

Q. You think the cooperatives will bring in the Kingdom of God, in short order?

A. No. There is no magic about the cooperatives. At the Indianapolis Seminar, Dr. Arthur E. Holt, who has had long years of experience in working with cooperatives, presided in such a way that neither the zealous enthusiasts nor the viewers-with-alarm ran away with the meeting. There were present business men and manufacturers, among them our Friend, Burritt M. Hiatt, of Wilmington, Ohio, who helped keep the proceedings in the land of reality.

But if, as Kagawa says, "the cooperatives may be Christianized and the Christian Church may be cooperatized, there will be a means for establishing the Kingdom of God on earth." There is no short cut, but we might well face toward the Kingdom of God and start out in that direction. And Father Faurot said, further, "There is room in the cooperative movement for those of different creed, race and political belief. Why shouldn't we go together along the common way, at least as far as possible?"

Where Information May Be Had

Q. Why shouldn't we, even so? Where can I find out more about this?

A. You may meet regularly with our group and continue this study of the cooperatives. The Federal Council of Churches has ready a bulletin reporting the Indianapolis Seminar, which you may get by writing to Information Service of the Federal Council, 105 East 22nd Street, New York City. The bulletins are five cents each.

Q. I want to get several of them. Where may I hear Kagawa?

A. He will be in Bellaire, Ohio, on Sunday, March 8. His tour will bring him to Ohio for five days: March 4, at Cleveland; March 5, at Cincinnati; March 6 and 7, at Columbus. We are expecting groups of visitors from distances as great as 200 miles.

Q. What are your own conclusions about all of this?

A. I believe church folk should take the lead in studying this movement and in working with farmers, laborers, unemployed, and the dispossessed and defeated everywhere. One young minister at Indianapolis said: "This is something real. It works. It points away from greed toward cooperation. I'm going back home and get some groups at work studying this movement."

In the Spirit of the Master

I believe that a cooperative society is possible, but not this week. It will take time and effort and sweat and stamina, moral and physical. There must be both consumer and producer cooperatives, fair treatment of labor and employees, (who should belong to unions, as in England,) united political safeguards, so the cooperatives may not be lobbied and hounded out of existence, and cooperative education and recreation for young and old. And all must be done in the spirit of the Master, who taught his disciples to pray "Give us this day our daily bread."

STIMULATING READING FOR WINTER EVENINGS

MEDITATIONS ON THE CROSS

By Toyohiko Kagawa

Because of his lectures in various parts of this country, Kagawa will probably be the most discussed Christian leader during the next few months. His recognized position as social worker, Christian evangelist, leader of the cooperative movement, and author leads one to ask the secret of his power. Probably better than in any other book which he has written, this new one answers this question and shows the Cross as the only possible Way of Life.

$1.50

WHAT YOU OWE YOUR CHILD

By Willard L. Speery

Parents and teachers who are interested in developing in children an appreciation of religion and a sense of right and wrong will find this book most worth-while reading. Dr. Sperry shows how to lay a more substantial foundation—how to start the child out with a religious and moral philosophy that will stand the test of time.

$1.50

THE POWER TO SEE IT THROUGH

By Harry Emerson Fosdick

A new volume of sermons on Christianity today, reflecting the vigor, insight, courage, and simplicity which characterize Dr. Fosdick's messages. To the problems of our modern world is applied a Christianity that is active, practical, and brotherly.

$1.50

REALISTIC PACIFISM

By Leyton Richards

In the confusion of the present situation, this book brings a real message. Here is a statesmanlike and practical program for Christian people who wish to play a constructive part in solving the difficult problem of insuring peace in the world and eliminating international warfare.

$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street **Richmond, Indiana**

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

A SUGGESTON FROM WEST CHINA

Editor, THE AMERICAN FRIEND:

One of the proposals currently being put forward, and apparently approved by many peace workers, is that the Department of State should refuse to issue passports to American citizens to travel in war zones. It is wise to plan to avoid incidents which may lead to international complications, but I believe the same purpose can be achieved in a more satisfactory manner.

Relief work, mission work and international service of many varieties might be sadly curtailed under such a regulation as that proposed. Let me be specific. Much of the province of Szechwan may be said to constitute a "war zone," and the scene of hostilities moves about so rapidly and haphazardly that it is next to impossible for foreign diplomats to determine just what sections are actually dangerous. A few months ago the American Consul General "advised" that we remove ourselves to a place of safety. Under present regulations, the Consul General has protected himself from cause for censure in case anything happens to us, for his records will show that he had warned us to evacuate. But under the proposed regulation, the Consul General would be given more authority to regulate our movements than he now possesses.

Instead of a regulation to prevent American citizens from entering or remaining in a war zone, suppose we merely had one that made it clear that such Americans "entered" or "remained" at their own risk, and that the United States Government would not be responsible for their safety. Would not the fundamental purpose in the minds of lovers of peace thus be served without the risk of endangering international service in time of war?

ARNOLD B. VAUGHT.

Tungchwan, China.

Since the above letter was written the admistration policy would seem to be moving definitely in the direction suggested by Arnold Vaught—EDITOR.

CHURCH SHOULD LEAD, NOT FOLLOW

Editor, THE AMERICAN FRIEND:

We have no way of judging the future but by the past. When we think of the work that has been done to organize the world for peace, and see the conditions in the world today, it would seem that there has not been a peace treaty signed that is of any real value to the cause of peace. What is wrong with them?

The Hague Tribunal provided for voluntary arbitration. The League of Nations provided for a military settlement of disputes. The World Court, with its reservations, is a court where nations can voluntarily bring their disputes for judicial decision.

For fifteen years or more, the League of Nations has been used as the foundation on which to build a peace organization, and with all due respect for what we might call President Wilson's vision of a warless world, and his desire that the League of Nations should be a peace organization, when article sixteen was added to the Covenant of the League, it became a gigantic organization for war. Our President had been outgeneraled by the political leaders of Europe, and just signed on the dotted line. We ought to be thankful that a few of our senators could see where article sixteen would lead us, that they had the courage of their convictions, and could keep us out of the League. If we had joined, we would have "sold our birthright for a mess of pottage."

In its work for peace, the Church seems to have been following the political leaders, and in all the history of the past, even back into Bible times, the political leaders have been wrong oftener than they have been right. If the work for peace is to succeed, the church should lead and the political leaders follow. The issue of the Des Moines *Register* for February 19, 1935 quoted Theodore Roosevelt as saying, "The one permanent move for obtaining peace, which has yet been suggested with any reasonable chance of obtaining its object, is by an agreement among the great powers, in which each shall pledge itself to abide by the decision of a common Tribunal." What better foundation could the Church use in organizing the world for peace, than the World Court plan, if we add to that plan, economic isolation for the nations violating their agreement?

FRANK SANTEE.

Gibson, Iowa.

FATHER WE THANK THEE

For conscience clean,
For Spiritual gifts,
And things unseen,
Father in Heaven we thank Thee.

For loving thoughts,
For praying friends,
These can't be bought,
Father in Heaven we thank Thee.

For Christ the Son,
For Grace Divine
Made Three in One,
Father in Heaven we thank Thee.

EDITH B. MCGINNIS.

Friendswood, Texas.

EARLE WINSLOW STATES POSITION

As previously announced in our columns, Dr. Winslow, head of the Economics Department at Tufts College, was retired from his position because he declined to take the Teachers' Oath.

Editor, THE AMERICAN FRIEND:

For the "sake of the record," I think that I ought to say that my objection to the Teachers' Oath in Massachusetts was not based "on religious grounds" as recently reported in THE AMERICAN FRIEND. These are perfectly good grounds on which to base objection, however; and I suppose that, broadly speaking, opposition to laws of this nature is usually based on some fundamental religious attiude, call it scruples or what you will. At any rate most people have assumed that being a Quaker had something to do with my inability to subscribe to the law, and no doubt it did; but I feel that being an economist had more to do with it. I have about concluded that to be both is a bad combination these days.

Should I go so far as to take the oath I should insist upon putting reservations of the traditional sort, as some have done. At one time during the controversy I did make such reservations on grounds of conscience but they were rejected by the State authorities. This was partly a matter of tactics so far as I was concerned, to see what legal decision might be possible in such a case, but the matter was never taken to the courts. After all, it was my objections to implications in the law which prevented me from going farther than this.

To me the implications are that such legislation marks the entering wedge to some form or other of the "totalitarian State," and from the viewpoint of our religious, economic, and political liberties there is little to choose between such potential forms as Fascism or Communism. Their immediate objectives are of course quite different, but their tactics are essentially the same, and the economic outcome of the types of planned economy which they represent cannot in the end be substantially different. Because of these dangers, and because of my conviction that in spite of contrary opinion "it can happen here," it seemed that the time had definitely arrived when someone should start making as effective a protest as possible.

E. M. WINSLOW.

Cambridge, Mass.

PRESENT DILEMMAS OF CHRISTIAN LIVING

Friends of Baltimore Quarterly Meeting Come to Grips With Living Issues

Friends of Baltimore Quarterly Meeting pursued their thinking further on questions relating to the social order at the Quarterly Meeting Sessions held at the meetinghouse at 13th and Irving Streets, Washington, D. C., on January 11 and 12. The topic for discussion in the meeting of Ministry and Oversight, as arranged by the Clerk, Lindley D. Clark, was "The cooperative movement as a doorway to a more equitable economic order." Quite a variety of pamphlet literature on Kagawa and cooperation was available and was freely purchased. Kagawa as an apostle of cooperation was one of the angles of the discussion. Many of the Friends present had been actively identified with cooperative ventures of one kind and another in years gone by, and discussed with tempered sympathy the aspirations, ideals, difficulties, and vicissitudes of cooperative ventures.

The Yearly Meeting's new Committee on the Social Order was given charge of the conference session in the evening. W. Bruce Hadley, chairman of the committee, presiding, explained that the aim of the committee at this stage was to get from Friends themselves some suggestions, as definite as possible, as to their own perplexities in their relationships within the social order. Dr. S. Paul Schilling, associated with Dr. Albert E. Day as minister of the Mount Vernon Place Methodist Episcopal Church in Baltimore, opened the conference with an address on "Dilemmas of Christian Living." He stated quite vividly some well-known difficulties faced by anyone who wishes to be completely Christian. If we would wear clothes, it is difficult not to benefit from the exploitation of children used in their manufacture or in the production of the cotton which goes into them, even though we wish to reverence the personalities of children. If we would live in the world at all, it is difficult to see how we can avoid paying taxes indirectly to support military preparedness, even though we may desire most earnestly to have no part in it.

Emily Spamer from Baltimore felt that the forces in control of radio and movies often outdo anything parents can do in another direction to educate their children's tastes and standards. Edgar Hiatt from Washington found himself doing peaceful work in the War Department. Edmund Stanton, an engineer in government service, found that with some striking exceptions, an employee of a large governmental unit often finds it impossible to be other than a cog in an impersonal routine which is still dealing with human persons. Edna Goodwin, who teaches in Maryland, wondered if pressure on teachers to teach undivided allegiance to the government meant teaching only one side of the AAA before January, 1936, and only the other side after January, 1936! Edith Silver, from Deer Creek Meeting, recalled the picketing and standard-raising effected by the Consumers' League in Philadelphia, and wondered if no such assistance could be discovered in Baltimore and Washington to aid in buying wearing apparel with discrimination as to labor standards. Mary Ida Winder asked if a fundamental question we had continually to raise with ourselves were not, "What is the absolute truth on which I must stand or fall to be true to myself, and what is relative, and permits compromise?"

The discussion in the afternoon session on Saturday centered around "Friends educational work as fostered by our schools and colleges, and its relation to the Christian life." Merrill Hiatt, who is the high school Principal at Friends School in Baltimore, reminded Friends that there were 600 Friends schools in the world, and waked up the education-consciousness of the Quarterly Meeting tellingly and quickly with other revealing statistics. Elizabeth Haviland, Friends missionary to Africa and studying for a second Master's degree in science this year at the University of Maryland, recalled the large proportion of non-Friends in Friends schools. Ralph Boring enumerated some Quaker worthies who have come from the little Friends community and academy at Friendsville, Tennessee. Elizabeth S. Thomas, once a teacher in Vermilion Academy in Illinois, brought searching opinions from some Friendly educators as to the place and function of Quaker educational policy in the years to come. The discussion which ensued showed lively convictions on both sides of the question of education in private schools, and an awareness of the advantages and problems involved.

An especially interesting and impressive event at this quarterly meeting was the installation of new and youthful Quarterly Meeting Clerks in the persons of Merrill Hiatt and Elizabeth S. Thomas. Edgar J. Hiatt, father of Merrill Hiatt, retired after nineteen years of service as Clerk with many expressions of appreciation from Friends. The transfer of Clerks was made in a way that made all fully conscious of the dignity and responsibility of this very responsible office among Friends. Margaret Easterling retired as Recording Clerk after four years of faithful service.

MISSIONARY GATHERINGS LOOK FORWARD

Merle L. Davis Briefly Interprets Recent Conventions Held in Indiana and New Jersey

The Student Volunteer Convention at Indianapolis, during the holidays, and the Foreign Missions Conference at Asbury Park, New Jersey, during the three days of January 8, 9, and 10, both faced the future in relation to the particular interests of those groups. The Indianapolis meeting, while called a Student Volunteer Convention, was not a foreign missionary crusade in the sense in which some of these conventions have been in the past, but was a gathering of some three thousand students, most of whom realized that they have lives to invest, but that the environment, the society, in which they are going to live is rapidly changing, growing more complex by the contracting of the world through increased means of transportation and communication. While it is evident that the majority of these students gathered at this convention have no thought that they will ever be sent to a mission field, as we have thought of them in the past, it is just as evident that their presence there signified that they feel there is a Christian approach to the problems of this increasingly complex society.

Two outstanding aspects of the platform addresses were presented by the Archbishop of York and Reinhold Niebuhr. These men typified the discussions by others. The Archbishop gave a series of lectures which had the purpose of giving an understanding in present-day language of Christian beliefs and historic events. Reinhold Niebuhr personified social action today. The presentation of the Archbishop might be characterized as the vertical presentation of Christianity, i.e. that which points to God and furnishes the individual with the fundamental philosophy out of which any action which is to be significant, and co-ordinated with ethical reality, must be grounded; that of Reinhold Niebuhr as the horizontal aspects of Christianity in that he seeks to bring about fundamental changes in society which will make it basically ethical.

It would be very difficult for one individual to summarize accurately the reaction of those three thousand different students. However, in the particular group in which the writer was present, after a discussion of these two major phases of the convention, a vote showed that about half of those present felt an impatience toward so much emphasis of the type presented by the Archbishop of York, and very definitely stated that a much larger per cent of time and effort

should be placed on giving students an opportunity to discuss the lines of social action which should be taken to bring about an ethical society. The other half just as strongly indicated that all social action which is not based on a clear understanding of fundamental reality and a basic Christian philosophy is mere change and will not lead society into any progress except as the law of chance might make it possible for us to hit upon some permanently progressive action.

One aspect of the convention was seriously resented by many students. These three thousand students were not allowed to know ahead of time who the speakers in the different open sessions were to be, but were forced to attend them blindly, hoping that something would be presented that was worth while. Likewise all present were required to choose a seminar which would run through the five days of the convention without being allowed to know who was to lead it. The question which the young people naturally faced was, do the leaders of our Christian students of America feel that they are so irresponsible that they have to be led into such great gatherings blindly? Have we got to the place where even our Christian leaders practice regimentation of our intellectual youth of today?

Foreign Missions Conference

In the Foreign Missions Conference at Asbury Park, three hundred and one Board secretaries, Board members, and returned missionaries faced the world from the point of view of those who feel that there is a Christian solution to the difficulties and the conflicts. This convention clearly showed progress in its attitude in that it does not look any more upon Missions as one isolated department of the Church, but rather as a projection of the whole church into other environments and cultures. But still in another sense it is not even the projection of the Church as an organization, but the extension of a fundamental philosophy to meet the intricate problems of an increasingly contracting society and world.

Ralph E. Diffendorfer, Secretary of the Methodist Board of Missions, and Samuel Guy Inman, Secretary of the Committee on Co-operation in Latin America, both made this point very clear by saying that the intelligentsia in all parts of the world are discussing exactly the same problems. Students of India, China, and South America, are thinking the same thoughts, debating the same problems, and saying the same things as the students in America and Europe. Ease of communication through newspapers and telegraph has so contracted the world that new philosophies, new movements and waves of action no longer are localized but belong to the whole world. Illustrative of this is the widely spreading movement of Christian Cooperatives which Kagawa is so earnestly championing.

The natural conclusion of the discussions of the Foreign Missions Conference is that no longer may we classify people in our churches into two groups as those who believe in Christian missions and those who do not; but that Christianity, if significant for us in America in solving our problems, is just as significant for those in other countries. Today we are not faced with the problem of a Christian America and Pagan foreigners, but we are faced with the problem of whether or not our social order throughout the world shall be based on fundamental Christian principles, or whether that society is to be organized on a basis which entirely ignores Christianity. Because of our intimate relations as a world society, the whole world will go one way or the other.

MERLE L. DAVIS.

STUDY OUTLINES FOR THE WORLD CONFERENCE

The World Conference of Friends, which will be held in September, 1937, is planned as something longer than a few days and something larger than a few hundred people who can attend. This World Conference is envisaged as an experience covering at least two years, uniting scattered groups of Friends in a common bond of thought and study. The publication of the Study Outlines this month is the first milestone of the Conference.

These Study Outlines present provocative material on five major subjects: "The Spiritual Message of the Religious Society of Friends," "The Individual Christian and the State," "Methods of Achieving Economic, Racial, and International Justice," "Friends' Contribution to Education," and "International Cooperation of Friends." The materials for the study have been collected by the Chairmen of the different Commissions and Sub-Commissions, who have attempted to reduce hundreds of pages to about fifty essential ones. Carefully prepared lists of references direct the student to trustworthy sources of information.

Quakerism cannot live unless the members of meetings are intellectually alert, and this means that a program of study is imperative. The difficulty often appears in finding suitable material for study groups to use after they have been formed. Quaker authors have not devoted their energies to the satisfaction of this need with sufficient vigor. Unfortunately many books so used have not been written with the promotion of group study in mind. The Outlines published by the Friends World Conference Committee have been prepared under the editorship of Dr. D. Elton Trueblood, who has had a rather wide experience with publications of the type desired.

Since it is expected that study groups will be formed in meetings belonging to all countries and all branches, several thousand copies of the booklet are being printed. These are available at ten cents a copy, the small price being determined by the expectation of wide circulation. All study circles should buy as many copies as there are individuals in the group. Copies may be secured at the Friends World Conference Committee, 20 South 12th Street, Philadelphia, Pa.,; Friends Book Store, 304 Arch Street, Philadelphia, Pa.; Friends Central Bureau, 1515 Cherry Street, Philadelphia, Pa.; Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana; and at the Book Centre, Friends House, Euston Road, London, N. W. 1, England.

If, for the next six or eight months, such a study is carried on simultaneously by Friends meetings all over the world, we may well expect great results. All Friends are invited to share in this enterprise.

DRIFT OF OPINION SHOWN BY MOORESTOWN QUEST

The Moorestown Quest has just completed its second annual survey of political opinion in Moorestown, New Jersey. The Quest began as a young Friends' project but has grown to include volunteers from most of the churches of Moorestown, as well as from two races. This year forty young people gave part of their precious Christmas vacation in order to distribute and collect ballots all over Moorestown and Lenola. About 3500 ballots were distributed and over 900 were collected on the following day.

This year's results are most interesting. Instead of reduction of armaments, as was voted for last year, the majority voted this time for continuing our present $1,000,000,000 Army and Navy appropriation. However, Moorestown voted in favor of full cooperation with the League of Nations by a slim majority, as well as in favor of strict neutrality, freedom of speech, and voluntary military training by decisive margins.

On the question of Unemployment, Moorestown voted against a constitutional amendment giving the government more power to regulate industry, but voted in favor of more government slum clearance and low-cost housing, as well as for adequate care of the unemployed by work projects and direct relief by the Federal Government. The biggest surprise was the large liberal vote in favor of increasing government control and ownership of public utilities and natural resources. In fact, in the latter case the vote was 465 to 416 in favor of government control and ownership, as opposed to private ownership and exploitation.

QUAKERDOM · AT · LARGE

Harvey E. Moon, pastor of the Friends Meeting at Iowa Falls, is President of the Iowa Falls Ministerial Association—a recognition worthily conferred.

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Naomi B. Kelsey, widow of the late Rayner W. Kelsey of Haverford College, sailed from New York January 9 on a round-the-world cruise. She plans to leave the cruising party when their ship reaches the Pacific Coast in May, and make a visit to friends in California.

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As announced in the *Penn Chronicle*, Rufus M. Jones spent the days of January 17 and 18 on the William Penn College campus in public meetings and in conferences. After speaking at the Sunday afternoon vesper services at the University of Iowa, on January 19, he addressed West Branch Friends in the evening.

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At the session of Whittier, California, Monthly Meeting held December 11, 1935, Kenneth L. Holst was recorded a Minister. He is Director of Education of the First Friends Church of Whittier. Some of our readers will remember him in connection with the recent sessions of the Five Years Meeting when he served the Meeting as one of the pages.

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By referring to the "vital statistics" column, Friends will learn why youthful-spirited Leanah Hobson tarried in Indiana following the sessions of the Five Years Meeting instead of returning to her home in Whittier, California. Happily, romance is no respecter of years, and regardless of age, home is where the heart is.

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On New Year's eve, relatives and friends of Samuel C. and Ida Davis Harper helped them celebrate their golden wedding anniversary at their pleasant farm home in the vicinity of Mooresville, Indiana. Of those present, two, Dora Morgan Sheets and Bert Davis, had attended the wedding, which took place at Monrovia, just a few miles from the Harper home, with Joshua Cook as minister.

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Four Quaker Professors of Sociology attended the annual holiday meeting of the Pacific Coast Association of Sociologists held this year at Mills College, where they were the guests at tea one day of Howard and Anna Brinton. They were: Clarence M. Case and David E. Henley, of the University of Southern California and Whittier College, respectively, and Sceva B. Laughlin of Willamette University, and Robert H. Dann of Oregon State College.

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Joseph Irving Parker, a member of Homewood Meeting in Baltimore, has been signally honored by being called to undertake the work of Survey Secretary for the International Missionary Council in preparation for the World Missionary Conference to be held in China in 1938. The Council, after casting about for a person qualified to carry forward this responsible work, laid its hands on him, and Dr. John R. Mott interceded to secure his release from his duties as Metropolitan Business Secretary of the Baltimore Y. M. C. A. He undertook his new duties on January 11. His work will involve much research which will be carried on largely during the first months in the missionary research libraries at Yale and at Union Theological Seminary in New York. Later, there will be responsibility in connection with gathering new data and issuing new reports. Much experience in China, and six years in the Near East as Bursar of the American University at Cairo, have been among the factors that have so eminently qualified him for this opportunity.

LEWIS E. STOUT

Widely known and greatly beloved among the ministers and members of Western Yearly Meeting was Lewis E. Stout, a statement of whose life and service appeared in our last issue. At the time of his death, which occurred December 7, 1935, he was pastor of Fairfield Meeting, near Indianapolis.

NEWS OF OUR MEETINGS

Friends of Fountain City, Indiana, look back upon a holiday season full of enjoyable and worthwhile activities. A Christmas tree whose "fruit" was dedicated to the Tennessee Mission was erected at a convenient spot in the Church. The children of the Sunday School gave an appropriate pageant, while the Church Choir presented a Christmas cantata. On January 6, Concha Castaneda, a Cuban girl, who is now a student at Earlham College, spoke to the members of the Junior Church on holiday customs in Cuba. . . Under the stimulating leadership of the pastor's wife, Edna Burkett, interest in mission work has steadily increased. The nickel contributions given by the Sunday School on "Buffalo Round Up Day" went to further the work among the Indians, while plans for a showing, late in January, of magic lantern pictures of our Jamaica missions are well under way. . . One of the most effective temperance programs ever given in Fountain City was the stirring pageant presented under the auspices of the Anti-Saloon League, "The Deciding Vote of Senator North."

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Friends of Van Wert, Ohio, Indiana Yearly Meeting, recently concluded a successful, well-attended two weeks' revival, which resulted in a substantial increase in the membership of their meeting. Their efforts for the Kingdom were aided by the cooperation of the other local Churches and by various religious leaders and organizations in western Ohio. S. E. Durbin directed the singing and O. O. Lower had charge of the prayer services. Throughout the meetings, presided over by the pastor, Oscar H. Trader, the forceful messages of Bona Fleming, a Kentucky evangelist, were well received, and the Church was greatly strengthened by the individual responses made to his appeal.

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Kokomo Quarterly Meeting, Western Yearly Meeting, was held December 20-21, 1935, at Hemlock, Indiana. A feeling of deep spirituality pervaded the morning meeting on Ministry and Oversight, and several persons were led to make public testimony of their faith. Russell Rees, pastor of the Union Street Meeting at Kokomo, stressed the importance of manifesting faith through deeds. At the session devoted to con-

sidering the spiritual condition of the meetings, Leota Tolle of Hazel Dell opened a discussion on the value of certificate reading, in which the reading of the Bible and good books on Quaker history and stewardship was stressed. The Quarterly Meeting sermon was given by Fanny Roberts, pastor at New Hope, who preached on the need for a truly heartfelt service to God. After disposing satisfactorily of the business of the Quarterly Meeting, a stimulating and informative interpretation of stewardship was heard, Arthur Williams of Shiloh speaking to the subject of stewardship of time, Leon Roby of Hemlock to stewardship of possessions, and Russell Rees to stewardship of our talents.

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The revival meeting held by Friends of New Salem, Indiana, Meeting, last month under the energetic leadership of Orval Cox, pastor at Westfield, Indiana, assisted by the local minister, Polly Couch Bowman, was a time of Christian fellowship and inspiration to the faithful attenders.

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Friends of Unadilla, New York, kept the holiday season with a happy spirit of love and helpfulness. On Christmas eve a varied program of music, tableaux, and pageantry was given and fruit and candy distributed. Early in January occurred the last of the holiday festivities, a gift social at the home of one of the members, at which games, a gift exchange, and refreshments were enjoyed by all present. . . Through the efforts of the Women's Missionary Society a sum of money has been raised recently for our work among the Wyandotte Indians in Oklahoma.

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Mooreland, Indiana, Friends made the occupants of their parsonage, Chester B. McKean and family, very happy at Christmas time with the donation of food and money which they gave them. . . . Interest in the work of the Friends Church at Economy, Indiana, also under the tutelage of Chester McKean, has increased recently. Some new members have been added, and other requests for membership are on hand for consideration at the next monthly meeting.

REGIONAL CONFERENCES IN WESTERN

The Executive Committee of Western Yearly Meeting held regional conferences during the month of November: from the 13th to 16th at Kokomo, Westfield, Danville and Azalia, and from the 19th to the 22nd at Paoli, Pleasant Grove, Ridge Farm and Watseka. The first five places are located in Indiana and the last three in Illinois.

The conferences were held to inform Quarterly and Monthly Meeting workers of suggestive plans of work, and to try to furnish inspiration to assist them in the execution of these plans; also to give the membership a clearer understanding of the work of the Yearly Meeting.

In most cases each department committee was represented by the Chairman as follows: Evangelistic, Pastoral and Church Extension, Frank V. Stafford; Religious Education, J. Edgar Reitzel; Christian Stewardship, Leslie Bond; Prohibition and Public Morals, John Compton; Peace and Service, Sumner A. Mills; Young Friends Activities, Orval H. Cox; Missions, Mary C. Hadley; Literature, Lyman G. Cosand. Others who assisted in some of the conferences were: Marcus Kendall, Charles L. Coffin and Mary L. Canaday, speaking for Religious Education; Frances Streightoff, for the Peace Committee; Grant Johnson, Young Friends; O. Herschel Folger, Missions. In addition to the thirty minute talk on each subject, group conferences were held as the closing feature of the afternoon sessions. At the evening meetings, Mary Hiatt gave an evangelistic message.

Much interest was shown at all the conferences, which were so located as to be accessible for all of the Quarterly Meetings.

The Executive Committee was greatly encouraged by the increased attendence as contrasted with the attendance at the conferences held last year; also by the willingness shown to undertake the work in the local meetings as outlined by the Yearly Meeting committees. This gave assurance of active effort and progress for the year.

We believe that the fellowship of the workers, and the workers with the members, brought enlargement of life and a blessing to all. One of the very pleasant features of the entire tour for the Yearly Meeting workers was the welcome given and the gracious hospitality so freely extended.

NEW TERM AND NEW FACES AT PENDLE HILL SCHOOL

The second term at Pendle Hill, which began with the New Year, has brought several changes both in staff and student body. Mary I. Hussey, on sabbatic leave from Mount Holyoke College, arrived on January third to devote the remainder of the college year to writing and lecturing here. She has spent the past few months in China and Japan, collecting material for a book she is writing on "The Religions of Primitive Peoples—A Source Book."

Under this year's cooperative arrangement with the American Friends Service Committee, three of our students are spending this eleven week period in supervised field service. Garnet Guild of Oregon is assisting in a maternity health centre in Logan, West Virginia. Marie Marvel and Comly Richie are working with the Chester County Farm Bureau Cooperative in West Chester, Pennsylvania.

Two new students are Emily Parker, Secretary of the Young Friends Board of the Five Years Meeting, and Phyllis Cosand, also of Richmond, Indiana, an interne with the American Friends Service Committee.

WITH FIRST FRIENDS AT DES MOINES

To Des Moines, Iowa, Friends, New Year's day has come to have special significance as the time set aside as Church Family Day. This year the occasion was appropriately observed with a combined basket dinner and birthday celebration, offerings from which amounted to $29.60. A short program and the many opportunities for Friendly fellowship added to the enjoyment of the day.

The Christmas season was a busy one. The Women's Missionary Society remembered Friendsville Academy with nine beautiful hand-made rugs, and also sent its usual box of gifts to our Jamaican missionaries. The Intermediate, Junior, and Primary departments of the Bible School gave a program; the closing part of their service was a "White Gift" one, when the children, bringing baskets of food, toys, and clothing, were led by one of their number in a prayer of dedication of life. An offering of $24.34 was taken and this, with the children's gifts, was given to Bethel Mission, an interdenominational mission ministering to a neglected and needy group of people, the chairman of whose board of directors is Percy M. Thomas, pastor at First Friends. The Junior department brought cheer to shut-in members with their gifts of home-made candy, greetings, and books of poems. They also made and gave place-cards to the children in the Junior Convalescent Home and the County Hospital.

In accordance with the suggestion of the Executive Committee of Iowa Yearly Meeting, the program for December 22 emphasized Youth's relation to the Church. The general theme for the morning service was "Gifts for our King," developed by the pastor in his sermon, and by five young Friends who spoke on our giving to the Master our bodies, our minds, our emotions, our money and ourselves. In the evening the young people of the Church presented a play, "The Heart of Christmas." The effectiveness of this performance was enhanced by the lighting effects made possible through the kindness of one of the members.

Thanksgiving day was observed with a combined Harvest Home and Thanksgiving service. At this time Friends

brought offerings of food and clothing to be distributed to needy families and contributed to a special missionary offering. At the Union Thanksgiving service, presided over by the Mayor and sponsored by all of the religious bodies of the city, Percy M. Thomas gave the address.

A GOOD YEAR AHEAD FOR AMBOY FRIENDS

Amboy, Indiana, Friends begin the new year under favorable conditions. During the fall and early winter all back debts were paid off in full and the meetinghouse reconditioned inside and out, the total amount involved running well up to two thousand dollars.

We had the privilege of hearing three of the delegates to the Five Years Meeting, Frank Dell and Ernest Lamb from California and William Prideaux from New England. These messages and the pastor's report of the meetings have given us a new vision of the usefulness of the Five Years Meeting.

In addition to the usual round of class and group social activities a number of special programs have recently been given including a "Tea" by the Margaret Fell girls for the younger married women of the church, a "Tea" by the women of the Home Builders Class for the women of the Try Us Class, a "Calendar Supper" by the Try Us Class, a Father and Son Banquet, with Prof. C. E. Hinshaw of the Kokomo High School as speaker, and an "Indian Social," sponsored by the Forum and the pastor and his wife.

The meetings held in early December by Frank and Lillian Chant of Farmland strengthened our faith and inspired us to renewed service.

The meeting is now in the midst of a subscription campaign to support an increased financial budget. The Friendly Forum enjoys an increased attendance. The recent Christmas program featured a Peace play which called attention to the folly of war. These and other activities carried on by the various departments give promise of a good year for Amboy Friends.

MARSHALLTOWN ACTIVITIES

A Watch Night service attended by about one hundred persons was held on New Year's eve in the Friends Church at Marshalltown, Iowa. The program was a judicious admixture of fun, fellowship and worship. The Sunday School orchestra, recently organized under the leadership of Margaret Peterson, directed by C. E. Pickard, played while the attenders gathered. Then followed a lengthy play hour of contests and games, planned by the wife of the pastor, Carl D. Byrd. Refreshments were served by the ladies auxiliary, and the evening closed with a meeting for worship culminating at the midnight hour in a consecration service.

Aside from the to-be-expected recognition accorded Christmas, Thanksgiving, and Armistice Day, special programs were planned for Christian Endeavor Founder's Day and Universal Bible Sunday. To emphasize activities within the Church, a combined Rally and Promotion Day was observed and particular Sundays designated for the emphasis of the importance of the work of the Sunday School, the significance of religious education, the opportunities for stewardship, and the necessity for a missionary outreach. A playlet, written by Calvin White of Marshalltown, and given by the young people of the meeting, set forth the righteousness of the temperance movement.

A sacred concert presented one Sunday evening by the Cotton Blossom Singers, from the Piney Woods Country Life School for Negroes in Mississippi, was greatly appreciated by all who heard it.

The meeting is looking forward to the coming of Frederic E. Carter of Oskaloosa, who will hold revival services late this month at Marshalltown.

INCOME TAX EXEMPTIONS

"Uncle Sam and Santa Claus have a conspiracy to give the colleges a big boost. Mention this to your friends. They agree with the Golden Rule Foundation that within the limits of the 1 per cent exemption, 'It is better to give (to colleges) than to pay taxes.'

"For example, if a married man whose net income is $70,000 makes a contribution of $10,000 to your college on or before December 31, 1935, the gift will cost him but $6,135. Uncle Sam gives up his claim on this man for $3,865. To put it another way, Uncle Sam offers to give one dollar for each two dollars the donor gives.

"This rule applies in increasing ratios on gifts of $150 on a thousand dollar net income, to $150,000 on a million dollar net income. In New York and some other states the state income tax exemption helps to make this a still better proposition for the donor."

—Extract from communication sent out by the Association of American Colleges, December 17, 1935. This is worthy of file and consideration during 1936.

Submitted by

THE BIBLICAL SCHOOL, FRIENDS UNIVERSITY
WICHITA, KANSAS

WEEK-END MEETINGS AT WASHINGTON

On Saturday and Sunday, January 25 and 26, will occur the second annual week-end trek of Friends to the National Capital. Upon this occasion will occur a meeting of the World Conference Committee, a final meeting of the Fellowship Committee, and after the presentation of its final report, a meeting of the newly organized Fellowship Council under the Chairmanship of Rufus M. Jones. There will be addresses of general interest by Rufus M. Jones and Elbert Russell. It is expected that a large number of Friends from the Eastern seaboard and the Middle West will be in attendance.

The program will open Saturday afternoon with the final session of the Fellowship Committee, under the Chairmanship of J. Passmore Elkinton. A report of the work of this Committee will be presented which it is believed will be helpful to the Fellowship Council in carrying on and enlarging the work of the Committee. After a short recess, the World Conference Committee will meet to continue planning for that great event next year. On Saturday evening Rufus M. Jones will speak.

Sunday morning at nine o'clock the Fellowship Council will meet to plan ways and means for carrying on the enormous work that it has undertaken. At eleven o'clock all will join in the meeting for worship at the Florida Avenue Meetinghouse. On Sunday afternoon there will be another meeting of the Fellowship Council, to be followed by an address by Elbert Russell.

All sessions of the conference will be held in the Florida Avenue meetinghouse. All are cordially invited.

We should look into the implications of the beatitudes as well as intone them unctuously—DAVID E. HENLEY.

WILLIAM IRVING KELSEY

W. Irving Kelsey, born March 2, 1870, in Ypsilanti, Michigan, was the son of Asa and Sarah Atwater Kelsey, sturdy Quaker parents who provided for their children a home not oversupplied with material things but very rich in its pure atmosphere of consecration to the ideals of Christianity. He died at his home in Whittier, California, early Christmas morning, 1935. He was preceded in death by three of his children, by two brothers, Mead and Rayner, and a sister, Phebe Morse. His wife, two daughters, Mabel Bruff of Whittier, and Anita Douglas of Detroit, Michigan, and his brother Edward of Amesbury, Massachusetts, survive him.

In his struggle for a college education he early developed that courageous self-reliance which was one of the outstanding traits of his character. After a year spent in Northwestern College, Naperville, Illinois, he entered Earlham College, where he soon became the recognized leader of religious activities on the campus. Because he was president of the College Y. M. C. A., he attended a Student Volunteer Convention at Lake Geneva, Wisconsin, at which he dedicated his life to missionary endeavors. Following their graduation, he was married to his classmate, Anna M. Townsend, who accompanied him to the Friends Mission at Victoria, Mexico. There he served first as a missionary and later, following three years of graduate work at the Divinity School of the University of Chicago, as superintendent of the Friends work at Victoria.

In 1907 he and his wife returned to this country to educate their five children. After three years as President of Pacific College, he went to Penn College as Professor of Biblical Literature and History. In 1916 his two sons, James and William, were drowned while on an overnight Boy Scout trip. Because of this loss, Irving and Anna Kelsey consecrated their lives to service for young men. Thus it was that when the United States entered the World War they were among the first to volunteer their services for Y. M. C. A. work in France. Irving Kelsey's work was done mainly at the great base hospital at Saveney, France, where he dealt with thousands of the sick, wounded and dying. There also he was so successful in the home-placing of war orphans that his service was featured in the public press by Alexander Woollcott. In 1918 Irving and Anna Kelsey entered Germany, by special appointment, with the First Army of Occupation and remained to come out with it.

After their return to this country Irving Kelsey was State Student Secretary for the Y. M. C. A. in Michigan. His success there led to his appointment to the Continental Y. M. C. A. College for Training Secretaries and Physical Directors in Montevideo, Uruguay, South America, where he served seven years as Secretary of the Institute and Professor of Biblical Literature. By urgent request he remained in this work two years after he had reached the normal Y. M. C. A. retirement age.

While Irving and Anna Kelsey were on their way back to the United States, a cable reached them from the Friends Mission Board, asking them to go to Ram Allah, Palestine, to help direct the mission work there. The two and a half years spent in the Holy Land were perhaps the happiest in their experience. Having spent so many years of his life teaching the Bible, and especially the life of Christ, Irving Kelsey reveled in the privilege of retracing his Master's life on his native soil. Many hours and days were spent with the teachers and boys from the Mission, of which he was superintendent, in hiking over the Palestinian hills, peering into old ruins, and reading every available new book that would shed light on the Book of Life that he loved to teach.

Following this service, he and his wife journeyed slowly homeward, speaking and conferring with Friends at various Yearly Meetings. Finally, in November, 1934, they arrived in Whittier, where, in retirement from official position, they planned to round out their lives in serving the Master in a less strenuous but no less devoted way. For a few months, Irving Kelsey enjoyed some activity in the community, but soon was confined to his bed with a serious heart ailment. During the nine months of his invalidism, he continued to carry on his correspondence with young men of many faiths all over the world. A few hours after his death, a letter from a young Moslem, postmarked Jerusalem, came. "Dear Mr. Kelsey," it read, "I am used to addressing any old man as father, but you alone I call friend." After discussing some of his spiritual problems, he continued, "That you think of me in your critical illness inclines me more and more toward Christianity."

In the memorial services held December 30, 1935, at the First Friends Church, Whittier, Willard O. Trueblood, his pastor, Reuben H. Hartley, a friend and cousin, and Clarence M. Case, a former colleague of his on the Faculty of Penn College, spoke with deep feeling of the inspiring power of Irving Kelsey's life. Again and again, on this occasion, and from many other written and spoken tributes, has come testimony to the buoyant, radiant spirit, the undaunted, never-failing courage, and the unswerving steadfastness exhibited by Irving Kelsey in the course of his victorious and valiant Christian life. Endowed with a versatility of gifts, he was able so to develop and utilize his abilities as to make him a master craftsman in several activities. He was equally at home as a pastor, in the professor's chair, on the mission fields of Mexico and Palestine, or doing Y. M. C. A. work at home or abroad. Richly qualified, as already indicated, he early developed a genius for aligning himself with great causes, and unequivocally and ardently with that greatest of all causes, the establishment of the Kingdom of God on earth, to which he gave wide and unremitting service, preaching and teaching Christ in six nations and upon four continents of the globe.

"A dear man of God, gifted by inheritance, enriched by training, motivated by the standards of Jesus Christ, what a beacon light his life has been! To his friends and relatives he leaves a great heritage, one of culture, of great usefulness to a confused world, a heritage of a fearless soul, trustful, forward-looking, confident in the sufficient grace of an unfailing Saviour."

WORDS

No one can tell when a word is sent
How far it is going to go,
Some dear heart may be broken or bent
If sent by a poison bow.
Some dear heart may be dying for love,
A kind word its worth will prove,
For words of love have an echo above
That rebounds when love is true.

ALIDA SUTTON.

SOURCE BOOK OF FRIENDLY THINKING

The booklet containing the twelve Commission Reports presented at the Five Years Meeting sessions has now been supplemented by a pamphlet of questions and bibliography designed to make the reports more enlightening and interesting. These reports, including the supplementary pamphlet, are available at ten cents per copy or one dollar per dozen.

Several Friends have ordered these. They serve well as "helps" for ministers, Bible School teachers and other leaders. Some meetings are forming study groups within the Bible School or special classes, using these reports as the text.

Through the use of these reports on Friends testimonies, the focus of the Five Years Meeting can be brought to the attention of Friends generally. Any general advance of Friends will not just "happen," but will be the result of conscious planning and increasing interest in the Church at large. Finally, the life of the local meeting depends largely upon the life of the denomination of which it is a part.

What is my denomination thinking and saying? Find the answer in part in

these reports! Write for them to United Promotion Committee, 101 South 8th Street, Richmond, Indiana.

BIRTHS

BROWN—To Floyd and Lettie Brown, Friendswood, Texas, December 4, 1935, a son, Stanley David.

GLINES—To Everett and Ethel Glines, Friendswood, Texas, December 9, 1935, a son, Everett Dale.

HALLOWAY—To Homer and Rosemary Keesling Halloway, Muncie, Indiana, December 24, 1935, a daughter, Marilyn Lou.

NORTHCULT—To Walter and Dorothy Beath Northcult, Muncie, Indiana, August 2, 1935, a son, Charles William.

PENTECOST—To Charles and Marjorie Mills Pentecost, Liberty, Indiana, December 30, 1935, a daughter, Beatrice Ann.

SHAW—To Walter and Marjorie Houk Shaw, Muncie, Indiana, December 11, 1935, a son, Philip Gregg.

WRIGHT—To Ralph and Elphia Wright, Muncie, Indiana, September 3, 1935, a son, Gerald Leon.

MARRIAGES

SCOFIELD-ROBERTS—At Fountain City, Indiana, following the regular morning meeting for worship, January 5, 1936, Mabel Roberts, a member of the Fountain City Meeting, and Ben Scofield of Winchester, Indiana. Russell Burkett, minister.

WILLIAMS-HOBSON—At the home of her sister, Julia A. Stout, of Plainfield, Indiana, January 14, 1936, Leanah Hobson, well-known Friends minister, and Zeno Williams, with R. Furnas Trueblood, minister. Their future home will be in Crawfordsville, Indiana.

DEATHS

BLAIR—At his home in Iowa Falls, Iowa, D. N. Blair. He was born near New Providence, Iowa, March 10, 1858 and died November 23, 1935. Funeral services were conducted by his pastor, Harvey Moon, with burial in Union Cemetery.

COX—At Arcadia, California, December 5, 1935, Stanton Cox, son of E. T. and Emily Cox, aged eighty-four years. He was born near Bloomingdale, Indiana, a birthright Friend who in principle and practice always stayed true to his Quaker heritage. He lived a faithful consistent Christian life, and was ardently devoted to the cause of prohibition and the advocacy of peace. In 1877 he was married to Zora Musgrave, whose death preceded his by about four months. He is survived by two sons, a daughter, two brothers, and two sisters, the latter, Martilia Cox of Long Beach, California, and Mary A. Fox of Greentown, Indiana, being Friends ministers.

DENNIS—At his home at Muncie, Indiana, December 25, 1935, Earl O. Dennis, aged fifty-five years, an active and faithful worker in the Church. He was the son of Osborn and Louisa Dennis. His wife, Helen Hunt Dennis, and a son and daughter survive him.

DUNCAN—At her home in Amboy, Indiana, November 8, 1935, Mazy Duncan, aged fifty-seven years. She was a member of the Union Street Meeting in Kokomo, Indiana, and was known there as well as in the Amboy Meeting for her cheerful readiness to serve in any way open to her. Her husband and daughter survive her. Funeral services at the Union Street Meetinghouse were conducted by Murray S. Kenworthy and Russell Rees, with interment at Kokomo.

ELLIS—At his home in Kokomo, Indiana, November 30, 1935, William Burton Ellis, the son of John A. and Emily Ellis, aged sixty-six years. He attended Earlham College for a year, and in 1892 was married to Blanche Curlee who, with two children, survives him. He was a birthright member of Union Street Meeting in Kokomo, and was always active in all branches of its work. At the time of his death he was a member of the Finance Board of Western Yearly Meeting. Funeral services were conducted by Russell E. Rees, assisted by a local Congregational minister, with burial at Kokomo.

GIFFORD—At South Dartmouth, Massachusetts, December 26, 1935, John H. Gifford, son of the late James A. and Mary E. Gifford, aged fifty-eight years. He was a member of the Westport, Massachusetts, Meeting, of which his mother was for many years resident minister. By his cheerful fortitude in the face of an incurable disease he earned the admiration of all who knew him. He is survived by his wife and two daughters.

GRUWELL—At her home in West Branch Iowa, October 19, 1935, Michal Wolf Gruwell, daughter of Jacob and Catherine Wolf, aged 90 years. She came to Iowa and the vicinity of West Branch when twelve years old. Her husband, Brinton T. Gruwell, preceded her in death a few years ago. One daughter survives her. Michal Gruwell became a Friend in early womanhood and kept to the end an active interest in the life and work of her church. She knew the parents of Herbert Hoover, and assisted in the home at the time of the death of Hulda Hoover.

MARIS—In the Homoepathic Hospital at Wilmington, Delaware, January 13, 1936, Katharine S. Maris, wife of Robert H. Maris, in her forty-third year.

MINARD—On December 28, 1935, at Poughkeepsie, New York, Elias Gerow Minard, a minister of Poughkeepsie Meeting and a member of Marlboro Monthly Meeting. Born at New Paltz, the son of Hiram W. and Elizabeth Birdsall Minard, he received his early education at Oakwood School. For a time he lived at Union Springs, but following his entry into the nursery business he moved to Poughkeepsie. A birthright Friend, he was always closely associated with the work of the Society. He was the last surviving member of New York Yearly Meeting's delegation to the first Five Years Meeting in 1902, and for many years served as assistant super-

FINANCIAL STATEMENT

Consolidated Report of United Benevolences
April 1 to December 31, 1935

RECEIPTS:

Baltimore Yearly Meeting	$ 2,130.50
California	41.43
Canada	50.00
Indiana	9,175.84
Iowa	3,973.52
Kansas	289.48
Nebraska	361.98
New England	1,559.00
New York	2,354.67
North Carolina	2,326.90
Western	3,435.45
Wilmington	1,044.53
Oregon	132.71
Other Sources	1,706.66
Total Receipts	$28,582.67

DISBURSEMENTS:

American Friends Board of Missions	$24,057.70
Peace Association of Friends	246.83
Board of Young Friends Activities	622.13
Board on Prohibition and Public Morals	74.53
Board of Education	48.91
Board on Religious Education	263.26
Fund for Aged Ministers and Missionaries	1,839.45
Cooperative Fund	1,029.64
Emergency Fund	400.22
Total Disbursements	$28,582.67

United Budget for year ending March 31, 1936	$55,000.00
Total Receipts to date	28,582.67
Balance to be raised	$26,417.33

College Preparatory Boarding School for Boys and Girls

WESTTOWN SCHOOL

Maintained by Philadelphia Yearly Meeting of Friends (Arch Street)

Founded 1799

"In spite of the very great work which is being carried out in public education, there is still an important place for our own schools. . . It may be that the existence of a group of independent schools may prove to be of the greatest importance to the country as a whole because they make for freedom of mind."

Minute from the Adjourned Session of London Yearly Meeting recently held to discuss education.

Applications for 1936-37 now being received. For information write James F. Walker, Principal.

Westtown School, Westtown, Pennsylvania

The American Friend

Authorized by the Five Years Meeting of Friends in America

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intendent of the Cherry Street Chapel. His wife, Mary Adriance Minard, and a daughter survive him. Funeral services were held at Poughkeepsie in charge of Wilbur W. Kamp and William J. Reagan.

PURDY—At the home of her daughter, Amie A. Webb of Clinton Corners, New York, December 16, 1935, Sarah H. Purdy, wife of the late Theodore Purdy of Yorktown Heights, New York. She was a member of the Amawalk Meeting near Yorktown Heights, and had always lived near there until nine years ago when she went to Indiana to make her home with her daughter and her husband, Norval E. Webb, then pastor at Plainfield. Recently, when Norval Webb became pastor at Clinton Corners, she moved with them to their new charge. Besides her daughter, two sons and two step-sons survive her.

SANBORN—At the home of her daughter in New Haven, Connecticut, December 11, 1935, Ethel Sanborn, in her fifty-first year. She was a faithful member of South Durham Monthly Meeting in Maine, and her life was full of kindness and service.

STOUT—At his home in Friendswood, Texas, December 22, 1935, Nereus Stout, son of William and Phoebe Stout, age eighty-six years. He was born in Chatham County, North Carolina. After the death of his father in 1867, he with his mother and brother and sister moved to Kansas and settled at Cottonwood. In 1893 in Reno County, Kansas, he married Sarah L. Mowrey. In 1896 they moved to the pioneer settlement at Friendswood, Texas. Here their labors for the upbuilding of the cause of Christ and the industrial life of the struggling community were of inestimable value. He was a birthright member of Cane Creek Quarterly Meeting and accepted the wonderful love of God through Jesus Christ at about the age of fourteen. Through the years he lived his religion and was an unfailing friend and helper of those in need.

NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

BOARDING HOME FOR FRIENDS

Conducted by the Yearly Meeting of Friends for New England, located in the old Valentine Bagley homestead, at the site of Whittier's "Captain's Well." Special attention given former teachers and elderly persons. For rates and full information address Huntington Home, 230 Main Street, Amesbury, Massachusetts.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

Friends Meeting each First-day morning at 11 o'clock, on 15th floor of Dade County Security Building, First Ave. N.E., near First Street, opposite old postoffice building. All Friends and others interested are invited. Additional information can be secured from the Clerk, Sara Parry Thomas, 2036 S.W. 2nd St., Miami.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

The 1936 catalogue and other information will be sent upon request.
GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania